

JANUARY, 1895.

HERALD OF MISSION NEWS

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No. 1

M. Somerville, EDITOR
NEW YORK.

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
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851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

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Printers and Stationers,
88 & 90 GOLD STREET,
NEW YORK.

Telephone Call, 2736 Cortlandt. Near Spruce Street.

ESTABLISHED 1861.

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FINE FOOT WEAR,
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THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

January,

1895.

OUR VIEWS OF MISSION WORK.

EFFETE CHRISTIANITY.

Rev. G. M. Robb, New Alexandria, Pa.

Is it true that Christianity has become effete in this age? Is its energy exhausted so that it is no longer capable of producing great results?

It is altogether possible that a diversity of answers will be given to this question by professing Christians, and even true disciples of Christ may differ widely in their views of this question. Many will probably say that Christianity is by no means effete, and point with pride to what the Church is doing along the different lines of reform, and in the many Mission fields. Yet, may it not be true that our Christianity is very superficial, and the results in no way commensurate with the effort? We cannot reach any just conclusion by merely looking at the Christianity of the present day, by comparing what the different denominations are doing with each other, or even by comparing what they all are doing with the work to be done. This is only measuring ourselves by ourselves, and comparing ourselves among ourselves, which is not wise.

But if we would reach a just and true answer to this question we should institute a comparison between what the Church, with her numerical strength and equip-

ments, is doing now and what she did in earlier and purer days.

From the many examples furnished us in the Acts of the Apostles let us choose Ephesus, and by comparing the progress of the Gospel there in the first century with the progress the Gospel is making now, ascertain some true idea of the power of our Christianity now. Ephesus is a fair example of Christianity wherever it went at that time. We must take into account not only its extensive power, but also its intensive. We must consider not only its breadth but its depth. We must look at it taking hold in one of the great centers of idolatry, Ephesus, the seat of the great goddess Diana, and that boasted her magnificent temple, one of the seven wonders of the world. We must consider the spread of Christianity from this center through the whole of the province of Asia in two or three years. But we must notice also the depth of the influence which it exerted; it was not superficial, for it overthrew the heathen mysteries. Many who had practiced curious arts came out and made public confession of their deeds, and made a bonfire of the books which contained the formulas by which they wrought their infernal arts. We have some approach to this in the Mission fields, or rather in a few of them at the

present time, but nothing like this is produced by Christianity as we see it at home. Instead of a little colony of Christians in a great and idolatrous city not only extending their influence into all the surrounding province, but actually transforming that great city, we have thousands of churches both in city and country all over this land and Christians by the ten thousand, perhaps half the population nominally Christian, and yet unable to hold in check the wickedness of the other half. There is something wrong with our Christianity—it is effete.

What is the cause? Certainly not that the Gospel has ceased to be the power of God unto salvation. The pure Gospel of Christ is just as mighty to-day as in Paul's day. Certainly not because the Gospel is not adapted to human needs. Christ's Gospel, like Himself, is the same yesterday, to-day, and forever. It is as much adapted to human needs now as when the Man of Galilee walked this earth and talked with men. Then multitudes crowded about Him, followed Him out by the lake to hear His words, thronged the house and filled the street when He taught in the city. The common people heard Him gladly and all men were seeking Him. It is not so now, but the Gospel is not to blame. Certainly not because Christ has forgotten His promises to give the Spirit to accompany the Word and apply it to the hearts of sinners with the demonstration of the Spirit and with power. No, Christ's infallible promise was, "Lo, I am with you alway, even unto the end of the world."

The cause is in Christians themselves. Not so much that there are so few Christians but that the quality is so bad. The

tone of Christianity is so low, the spiritual life so weak, that it exerts but little influence. Christians really regard Christianity as a philosophy instead of a life, something to be admired and talked about instead of something to be believed and practiced.

Ministers reason and philosophize about the Gospel and talk about sinners instead of stating the facts of the Gospel, and pressing these facts upon sinners. They should preach the Gospel to them instead of about them. But the great trouble is that Christians have not the Holy Spirit and, consequently, exert but little influence. Many good Christians wonder why Christianity as it exists among us is producing so little effect, and especially why they, themselves, are able to do so little. They work hard, make a great effort, but the results are feeble. Is it not true that the great majority of true Christians think that because they are converted they are therefore fitted to do Christian work? Nothing is farther from the truth, unless that an unconverted man is better fitted to do the Lord's work than a converted one. The fact is that conversion does not fit a man to do the Lord's work. The gift of the Spirit, power from on high, is the indispensable requisite. But some one says—a man must receive the Spirit to be converted. That is true, but there is another gift of the Spirit which a man must have before he can be fitted for service. The apostles and disciples who beheld the ascension of Christ were His disciples and many of them had been disciples for some time. They were converted people, but they were not thereby fitted to do the Lord's work. No, Christ said to them, "Ye are witnesses of these things." "But

tarry ye in the city of Jerusalem until ye be endued with power from on high." Christ knew that though they were converted they were not prepared to be His witnesses until they received the baptism of the Spirit for service. And this is the more evident from Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here Christ expressly says that it is by this gift of the Holy Spirit that they are to receive the power to be His witnesses. No wonder

Christianity is so weak. Christians are trying to be Christ's witnesses when they are not fitted for it. They have only received the Spirit for their own conversion, but the Spirit for service is a distinct and separate gift. This they have never received by which alone they can be qualified to be Christ's witnesses, and so their testimony for Christ produces but little effect. The thing for Christians to do is to begin at once seeking this baptism of power. The Church will never be any stronger until Christians obtain this baptism of the Spirit.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MESSENE, ASIA MINOR.—A letter from Miss Evadna M. Sterrett, dated November 3, 1894, contains the following items in regard to Tarsus Mission:

We have twenty-five boys and twenty-four girls in the school now, and expect to take a few more. We are keeping some places for Fellaheen if we can get them. It seems a hard task to persuade them that our efforts in their behalf are entirely unselfish. There are two new Fellaheen in school, one boy and one girl from Tarsus. There are about twenty day pupils, boys and girls, three little Moslem girls among the number. The two day schools in town have respectively fifteen and twenty regular pupils. Their numbers are always fluctuating. The pupils in one of them are nearly all Fellaheen. It is in a new quarter, and Mr. Dodds has been holding Friday evening prayer-meetings there

with good attendance. The Doctor baptized a Fellaah last Sabbath week. He is a brother of that Suliman who joined the Church some years ago, and who supports himself by teaching without any salary from us. He has taught his sister's son to read and is sending him out to read to people as he does himself when not engaged in teaching. Perhaps there will be fruit some time.

LATAKIA, SYRIA.—A November letter from Rev. James S. Stewart gives the following very interesting account of Communion Services at Latakia:

Our Communion was held November 4th. The services were preceded by family visitation and catechising, and on Friday and Saturday the usual preparatory exercises were held. On Friday morning I preached from Ex. 34:6, 7, and tried to show how a view of the Divine character, especially God's power, justice and mercy, should

humble us, and also lead us anew to seek the cross of Christ where alone mercy is to be found. At two o'clock in the afternoon a prayer-meeting was held, at the close of which the Session met, examined and received two young persons who had applied for membership.

One is a young man of about twenty one years of age who seven or eight years ago spent a short time in our boys' school, where he heard the Gospel. He has waited so many years before making a profession in order to be more certain that he was making no mistake in becoming a Protestant. His home is near Metn. During the persecutions of 1860, his father's family were driven from their village, some of their relatives were killed, and they also lost their property. The young man has recovered enough of it to enable him to live comfortably. He has a good knowledge of the truth, and gives promise of being an honorable and useful disciple. The other applicant is a young girl of the Ansairia, who has been for some years a servant in the family of one of our teachers. Her knowledge is exceedingly limited, but her conduct is excellent, and about two years ago she withstood the efforts of the Muttaserrif to induce her to become a Moslem. Notwithstanding his threats of personal violence and offers of money, she stoutly affirmed that she was and would be a Protestant, and now she has become one.

Besides these persons two backsliders were reclaimed. On Saturday, Salim Hadad preached from the parable of the Marriage Feast, and I explained the terms of Communion and baptized Sadah, the girl before mentioned, and two children of members; at the close the Session dis-

tributed tokens of admission to the Lord's table.

Sabbath morning there were heavy rains, but no one seemed to be hindered by them from attending church. After the Sabbath-school Yakob Juraidiney preached from the words, "Behold the Lamb of God, which taketh away the sin of the world!" The sermon was exceedingly appropriate, and one of the best I have ever heard him preach. I conducted the debarring and inviting service, after which, during the singing of the 24th Psalm, the whole number of communicants present (65) seated themselves about the table or immediately in the rear, and all communed at one time.

On Monday morning I preached from the words, "Thy kingdom come," being one of a series of sermons on the Lord's Prayer. It was a precious season of communion to me, and others have testified to the same effect. I could not help but feel that many friends in the home Church were praying for us, for the outpouring of the Spirit, and the speedy coming of the kingdom of Christ in this dark land. Brethren, pray for us, that the Word of the Lord may have free course and be glorified. Notwithstanding many discouragements, we have great and manifest reason to thank God and take courage. God is waiting to be gracious to us if only our weak faith and our ingratitude would permit Him to work. If God permit, a second communion will be held in Latakia next spring, as there seems to be no good reason why the people here may not enjoy this great privilege more than once a year, according to the custom hitherto.

SUADIA, SYRIA.—Late letters report the work in this field in a satisfactory condi-

tion. At the Communion on Sabbath, November 18th, two men were received into the fellowship of the Church.

INDIA.—A Canadian missionary writes as follows to the *Toronto Presbyterian Review* in regard to the Bombay Decennial Missionary Conference:

From every part of the field came cheering news. From all sides we were told of large numbers, sometimes whole villages or castes, that had lost faith in their old systems and seemed to be turning towards Christianity. The low-caste people seem especially to have come under the Spirit's power. One told us of a sweeper caste (the sweepers are a very low caste), now head master of one of the most important and successful of the high schools of the Methodist Episcopal Church in India, in which the Brahmans are glad to get a seat. Dr. Kerry, of Calcutta, told of a village community of over two thousand Christians, amongst whom, when a few years ago the work began, and one hundred were baptized, the committee at Calcutta were so suspicious of the movement that they sent out a deputation to inquire into it. The deputation asked them a great many questions, and not receiving satisfactory answers, were about to condemn the whole movement, when an old man arose and said: "We cannot answer your questions, sir, but we can pray; let us pray," and suiting the action to the word, prayed in such a way as moved the whole deputation to tears. Another said: "There is general belief among Hindus that their religion is doomed, and among the low castes especially, that Christianity is their only hope." In the Church of Scotland Mission on the Himalayas, ten years ago they had about

one hundred members; to-day they have nearly three thousand. Mr. Duthie, of the London Mission, at Nagarcoil, represents a Christian community of sixty thousand, with 268 congregations that for over thirty years have received nothing from home. Another veteran said that twenty-four years ago he was in charge of a congregation of converted thieves. It was hard and discouraging work. To-day no finer congregation can be found in North India, not a trace is seen of their old position, and not a few of the children are their best workers.

THE WORLD.—It is estimated that the population of the heathen world amounts to over a thousand millions, or 250 times the population of London. Five abreast, a yard apart, these would make a procession 113,636 miles long. In congregations of 500 each they would fill 2,000,000 churches or chapels. Reckoning the average life of a generation at thirty years, 33,333,333 die every year, 91,324 every day, 3,805 every hour, and 317 every minute. Allowing 5 yards for each funeral, they would form a daily funeral procession nearly 260 miles long. In the solemn, thrilling words of Mrs. Isabella Bird Bishop, F.R.G.S., the celebrated traveler, "These millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population that has been given, it is estimated that 1,400 die every hour, and that in this one day 33,000 Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one

and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away and only one-third of the population of our earth is even nominally Christian." As regards the number of *laborers* in the home and foreign field, it is estimated that out of every thousand, nine hundred and ninety-nine remain at home, and only one is sent into the foreign field. Were London a heathen city, and treated in the same way as many benighted nations are treated by us, it would not have more than a dozen ministers of the Gospel. Or were the country districts no better supplied with ministers than India or China, there would be only one to a city like Birmingham, Liverpool or Manchester; or to an averaged-sized English county. In the Province of Orissa there are *twenty thousand villages* of between three and four hundred people each on the average, in which there is neither preacher nor teacher. "The harvest truly is plenteous, but the laborers are few." As regards our pecuniary contributions to religious and benevolent objects, it is estimated that ninety-five pounds out of every hundred are expended upon home schemes, and only five pounds out of every hundred are devoted to Foreign Missions. — *Baptist Missionary Herald*.

AT HOME.

MISSION OF THE COVENANT TO ISRAEL.—The first to embrace the faith of Jesus Christ through baptism in this Mission is Mr. Nathan Feinberg. He was baptized in the presence of our congregation on the first Sabbath of November. He is a man of deep earnest mind, well acquainted with the New Testament. Three years he

had been a reader of the story of the Cross, wondering, admiring, praying, but with no one to teach him, groping all the time in darkness. On coming to the Mission, he found a teacher and encouragement, and discovered his duty to acknowledge his Saviour. To do this was a trial. He was employed by an orthodox Jew, receiving two dollars per day. He knew his baptism would cost him his situation. What could he do? He had a wife and five children to support. The times are hard, and thousands of men are waiting for a vacancy. He had no hope of other work. We could give him no promise of support, as that might seem like a carnal inducement. We watched with deep interest the struggle of faith, only saying that Jesus required His disciples to profess Him at any cost, and trust to Him for their support. Faith triumphed. He has been discharged. The future, dark with poverty, is not so dark as it was with ample wages, for the light of the glory of the Lord fills it. He seems happy. He is a man of energy and spirit. His search for work is commendable, and we pray the Lord that a door may soon be opened for him. The blessed Saviour will not break the bruised reed, nor quench the smoking flax. His wife and children are in Russia, but have been provided with tickets and money, of his own earning, sufficient to come here. We expect them soon. He says that his wife is also a Christian in spirit. He thinks she will apply for admission to the Church soon as the Mission may think her ready.

Our school room is full at nearly every meeting; hundreds of families have opened their doors for visits with books, tracts, and papers, while father, mother and children listen to the story of Jesus, ever new

and wonderful to many of them, though not to all. We hope the covenanted Church will remember them at the throne of God, and will lay to heart the work among Israel. Had we the means much more could be done; but we try to wait upon God, and trust Him to provide for His own work, moving the hearts of His people with impulses, yea, passions of love. We find many poor, ragged, miserable families, yet with bright promising children. Our Sabbath-school fills the room from wall to wall, and all are Jews. The young people of the three congregations, to the number of forty or fifty, are steady and devoted in the work, taking it in turn, so as to relieve each other.

J. C. McFEETERS.

Philadelphia, Pa.

SELMA, ALA.—This month, December, we have enrolled 265 pupils. Our lower grades are quite crowded, notwithstanding the new room opened this fall. The prospects are good for quite a number of new ones after the holidays. Our vacation begins with December the 21st, and continues for ten days. Through the kindness of our Northern friends, we are able to give most of the children a package of clothing at holiday time. At our Communion on December 2d, forty-eight communed.

(MISS) MARGARET McCARTNEY.

Knox Academy.

NEWBURGH, N. Y.—Annual report of the L. M. S. of First R. P. Church:

DEAR FRIENDS AND MEMBERS OF THE L. M. S.: Another year in the life of our society is with the past, with all its hopes and fears, its prayers and labors, earnest desires and God-given motives, forever sealed,

not, we trust, by the hand of oblivion, but by the Holy Spirit; and as we now take a look backward, to recall the work accomplished, it is with all humility, conscious of so much that is left undone.

Our anniversary was held in November, 1893, in connection with the two Junior C. E. Bands. After the reports of Treasurer and Secretary were read the evening was given up to the Juniors, who also read their reports, and gave numerous readings and recitations, and the evening was spent not only pleasantly, but we trust with profit to all.

In speaking of the Y. P. S. C. E. and the Junior Bands, one of the latter working for the Fort Sill Mission and the other for the Selma Mission, we would say, with Paul, that we have no greater joy than to know that our children are walking in the truth. They are growing, not so much in numbers, as in spiritual strength and missionary zeal.

We have held twelve (12) regular meetings during the year, with an average attendance of twelve members. These meetings have been made very interesting and instructive by reading items of news from *HERALD OF MISSION NEWS*, *R. P. & C.* and *China's Millions* and other missionary papers; also, by letters from the China Inland Mission Prayer Union, written by the workers in the field of China. We have also received letters from Miss Jennie B. Dodds, of Mersine, Asia Minor, and Miss Lizzie McNaughton, of Latakia, Syria, which have been answered by the Secretary. These letters coming, as they do, direct from the Mission fields, are full of interest, and bring us into closer touch with our workers there, and call forth more earnest prayer on their behalf and

for those whom they are trying to bring into the Kingdom of Christ.

At our January meeting some new work came before us, namely, that of furnishing district visitors to aid the Associated Charities in giving relief to the worthy poor. Eight of our members volunteered, and were given their appointments subsequently at a meeting of the Associated Charities. Many families were visited and relief given. This was the means of giving us a deeper interest in the lives of those around us, calling forth our Christian sympathy for the suffering and needy ones, many of whom we found not only destitute of food and clothing, but of the Gospel of our Lord Jesus Christ.

At our February meeting it was decided that we purchase mite boxes, to place in the homes of the congregation, as many as would receive them. Nearly all of these were distributed by the district collectors, and Treasurer's report will show the results.

Our Chinese School has been open every Sabbath evening, with the exception of six weeks in summer. This is really a place for seed sowing, as many of our scholars do not stay long enough with us to bear fruit, but we hear reports from those who leave us, which give to us much cause for praise to our Heavenly Father, and the Master will gather the sheaves by and by. Then shall be our day of rejoicing. We have an average attendance of nine scholars. They have contributed during the past year \$41.14 to the China Inland Mission.

Truly we can say, hitherto the Lord hath helped us. He has blessed us in many ways—in the improved health of our beloved President (Mrs. Carlisle), so that she has been able to preside at all our meet-

ings, with one exception; also in His care over our members, so that none have been removed by the hand of death, and in working with us and in us, to will and to do of His good pleasure. We have been led by the Holy Spirit to see the great needs of the heathen world, to have a deeper love for the perishing ones, who know not of the Saviour's love.

The past is behind us, the future is before, the present only is ours. The harvest truly is great, but the laborers are few. Let us pray as never before, with all earnestness and with strong faith in His promises, to the Lord of the harvest, that He may thrust forth laborers into His harvest. The Gospel must first be preached *as a witness* to all nations before the coming of Christ's Kingdom in power and glory.

So our Master told His disciples, and gave the command, "Go ye into all the world and preach the Gospel to every creature." This command is to us just as really as to them, and the responsibility rests on each one of us who have professed His name. Can it be said of us, "She hath done what she could?"

We need a baptism of the Holy Spirit today, that the great work of Missions, both home and abroad, may be carried on with greater earnestness and zeal, that the prayer, Thy Kingdom come, may be answered speedily, so that Christ may soon come, and "the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ," when "the whole earth shall be filled with the glory of the Lord as the waters cover the sea."

Oh, let us pray earnestly that we may be so filled with the Holy Spirit that we may labor according to His working, which worketh in us mightily.

Time is short. Souls are dying. The King's business demands haste.

The same Macedonian cry is still heard
From lands far over the sea,
The Master is saying to us, "Go ye, or send,
For, lo! I am always with thee."

Then let us hasten to give them the light,
And labor, and watch, and pray,
Till in Heaven we shall see Him, where all is so
bright,
In that glorious eternal day.

LIZZIE FRAZER,
Secretary.

Oct. 11, 1894.

TREASURER'S REPORT.

Received for members' fees.....	\$10 50
Received from district collectors..	30 97
Received from monthly collections.	14 43
Received from members.....	12 82
Donation	10 00

Total	78 72
Collected in Sabbath-school.....	302 76

Total	\$381 48
To Treasurer of Board of Foreign Missions.....	381 48

SUSIE WILSON,
Treasurer

MORNING SUN, IOWA.—The Presbyterial Missionary Society of Iowa Presbytery met in Sharon Church, Aug. 23, 1894. The retiring president, Mrs. C. D. Trumbull, opened the convention with devotional exercises. Mrs. T. P. Robb gave a neat and cheering address of welcome, to which Emma Cunningham, of Morning Sun, responded in behalf of the Society. Thirteen delegates responded to their names at roll-call. All members present from the different societies were made delegates of the convention. Mrs. T. P. Robb was

elected president, and presided with her well-known grace. The convention was favored with the presence of and cheering words of Rev. George Edgar, of Olathe; Rev. McFeeters, Rev. Marshall, of the Presbyterian Church of Mediapolis, Iowa; Rev. Jackson, of the U. P. Church of Morning Sun, and Dr. Trumbull and Miss Edgar, of the Syrian Mission. Miss Edgar gave a most interesting address at the evening session — her words and sweet Christian manners won the hearts of all. Her influence among us will not soon die away. Rev. McFeeters gave a stirring address on the Jewish Mission in Philadelphia, and earnestly asked the prayers and aid of the missionary societies of Iowa Presbytery for the conversion of the Jews. A letter from Moses Greenburg, who is remembered kindly by many here, was read. The Presbyterial fund (\$77.50) was devoted to the Jewish Missions, to be equally divided between Cincinnati and Philadelphia. A letter of invitation to send delegates to the tenth anniversary of the Pittsburgh Presbyterial Society was read. In appreciation of the kind remembrance of our society, the convention decided to make any of the ladies of our Presbytery who might be going East in the spring a delegate to the convention. The children of the Mission Band of Sharon gave two very interesting exercises. Their childish artlessness and modesty reminded one of the Divine commendation, "Out of the mouths of children Thou hast perfect praise." A double quartette from Sharon congregation delighted us with their rendition of three anthems. The society meets at Hopkinton next fall. The following is a condensed report of the Society of Iowa Presbytery:

SOCIETY.	MEMBER-SHIP.	TOT. AMT. CONTRIB.	AV. AT.
Sharon	35	\$104.28	7
Hickory Grove	10	12.00	5
Hopkinton	33	103.21	8
Washington	17	18.75	8½
		(barrel and box)	
Lake Reno	10	10.00	5
Morning Sun	38	109.45	18
Wyman	20	97.83	8½
Presbyterial Fund..	—	77.50	—
No. Societies.....	8	\$533.02	59

E. C., Sec.

Boston, Mass.—Second annual report of the L. M. S. of the 2d R. P. Congregation:

The society, during the year ending November 1st, has held twelve regular meetings and one called meeting. We have a membership of fourteen, with an average attendance of six.

Our custom is to open and close the meeting with devotional exercises, the interval being taken up in reading appropriate selections on Mission work, and attending to any business that may come before us; also in visiting the sick and speaking to strangers who may come to the church. We also prepared a barrel of clothing for the Southern Mission, which was sent October 13th. As we enter upon the work of another year, we trust that God's blessing may rest upon our efforts, and that as the years go by, with loving hearts and willing hands we may work for the spread of the Gospel.

And may we each one consecrate ourselves anew and seek to be more active and willing to spend and be spent in the service of Christ, feeling that it is more blessed to give than to receive.

And may it be said of each of us at the last: "She hath done what she could."

MRS. T. McCLOSKEY,
Secretary.

MRS. J. M. FOSTER,
President.

Treasurer's report for the year ending November 1, 1894:

RECEIPTS.

Balance from last year.....	\$14 44
Collections	26 64
Donation.....	10 00
	<hr/>
	\$51 08

DISBURSEMENTS.

Expenses of Society.....	\$3 00
A needy brother.....	5 00
Freight on barrel of clothing to Southern Mission.....	1 25
	<hr/>
	\$ 9 25
	<hr/>
	\$51 08
	9 25

Balance in treasury Nov. 1, 1894...\$41 83

Mrs. P. DERKSEN,
Treasurer.

PITTSBURGH, PA.—At the ninth annual meeting of the Women's Missionary Society of Pittsburgh Presbytery, the following *plan of work* was adopted for the ensuing year:

REPORT OF COMMITTEE ON PLAN OF WORK.

I. We would recommend and urge that all members of Executive Committee make it a matter of special effort to be prompt in their attendance at all meetings of Executive Committee.

II. That all local societies hold an annual missionary conference immediately

before the thank-offering be asked in order to bring all of our Missions, their conditions and needs, before our people, that the offerings may be given where most needed, and increased interest in all our Missions be awakened.

III. That where practicable our societies take up Mission Sabbath-school work and where possible place a local missionary in the field.

IV. That our societies remember that the Indian Mission is our special charge and make it a matter of conscience to pay as the Lord hath prospered and as we have promised to pay, and urge our societies to pay pledges to Presbyterial as early in the year as convenient.

We rejoice in the prospect of the enlargement of our work in this field.

V. To request Synod to ask the children of the Church to work this coming year for an Industrial Department at the Southern Mission, in addition to the church buildings still not completed.

The birthday offering has been tried and proven to work admirably both in Mission and Congregational Sabbath-schools. The children have a bank and each Sabbath day every child who has had a birthday during the week is permitted to place in the bank a penny to number each year; this includes all members of the school.

Respectfully submitted by committee,

MRS. J. S. MARTIN, Newcastle,
Chairman.

MRS. M. S. GIBSON.

MRS. S. M. ORR.

At a later meeting of the Executive Committee it was resolved, "That the corresponding secretary write to the different Presbyterial Societies inviting them to

meet with us at our tenth anniversary, with a view to forming a Synodical Society."

PITTSBURGH, PA.—The Ladies' Missionary Society of Eighth Street Pittsburgh Congregation desire to place on record a tribute of love and respect and an expression of their deep sense of loss in the death of Mrs. Margaret Mawhinney, who entered into her heavenly inheritance July 28, 1894, in the eighty-sixth year of her age.

Mrs. Mawhinney was connected with the Pittsburgh Congregation from its organization in 1865 until her death. She was also a member of this society from the time of its organization. During all these many years her uniform character was that of an earnest, active, generous, and in every way, a consistent follower of the Saviour in whom she trusted. Even in the weakness of advanced years, she was found regularly in her accustomed place in God's house. She manifested a deep and firm attachment to the principles of her profession, and was a loyal supporter of all missionary and reform work, especially all such causes as have in view the honor of the King of Kings. She was a warm friend of the oppressed and down-trodden. She has left us a noble example. While we mourn the absence of the aged Mother in Israel, we tender our deepest sympathies to the bereaved relatives; with them we can rejoice that the departed friend and mother has entered into the blessedness of the dead who die in the Lord, who rest from their labors, and whose works do follow them.

MRS. S. MCNAUGHER.

MRS. M. PATTERSON.

MRS. M. TIBBY.

MONOGRAPHS.

DRUMCLOG.

Drumclog is a wild and lonely spot at the head of the parish of Strathaven, near the boundary line between Ayrshire and Lanarkshire, and not far from the source of the river Irvine. Close by is Loudon Hill, rising several hundred feet above the level of the sea, and commanding an extensive view of the surrounding district. Hither on Sabbath, June 1st, 1679, John Graham, of Claverhouse—generally designated by those he lent himself to destroy “the bloody Claver’s e”—came to break up a conventicle or field-preaching of the Covenanters. Being apprised of the approach of Claverhouse and his soldiers, the men attending the conventicle, having come armed to defend themselves if an attack should be made upon them, were hastily formed in line for battle, and repulsed the soldiers. Many of the latter were killed in the fight, and their captain and as many as were able fled with all speed from the field. Such, in outline, is the story of Drumclog. But to understand it we must know what led up to it. Drumclog is one link in a chain, and the chain needs to be understood if we would understand this link.

It was an incident in the long persecution of the Covenanters, which began shortly after the restoration of Charles II., in 1660. That he might secure the aid of the Covenanters, Charles had given most solemn pledges to maintain the Covenanted Reformation. But he was devoid utterly of principle, and only kept his word when it seemed to suit his own interests or policy, or when he was compelled. He had no love for Presbyterianism, or indeed for

religion at all. And he was not long on the throne till it was apparent that he meant, as far as he could, to undo the work of the Reformation in Scotland. Unfortunately, he found ready and willing tools among Scotchmen themselves. There were many who had no love for religion; there were Churchmen who hankered after Prelacy, and had ambitions for power which Presbyterianism, with its rulers of equal authority, would not gratify; and there were men in the State who saw political preferment in the line of carrying out the royal will, and cared for their own advancement above everything. Had it not been for such Scotchmen in the Church as Sharpe, in Council as Middleton, such politicians as constituted “the drunken parliament,” such soldiers as Claverhouse, the sins that were wrought, and the sorrows inflicted in the king’s name had not been wrought or inflicted. The shame of violated faith, the iniquity of abrogated covenants, and of bitter persecution of the best and worthiest in the land, rest not alone upon the king, but upon men of Scotland who lent themselves so readily and so wholly to the undoing of a great and good work recently wrought, and to the persecution of those who could not renounce their faith.

The king entered London on the 29th of May, 1660. A Scotch Parliament which met on January 1st, 1661, annulled the Covenant which many of its members had lately sworn; prohibited under severe penalties its renewal without the King’s warrant and approbation; ordered an oath of allegiance to be taken by all persons in

places of trust, acknowledging the king's absolute and unlimited power—his authority in matters ecclesiastical as well as civil. And as if to make sure of undoing all the work of Reformation in Scotland, and throwing away all that had been gained by the piety and wisdom and courage of twenty-five years before, this Parliament passed the Recissory Act, by which the Acts of every parliament since 1633 were annulled. "It was," said Bishop Burnet, "a most extravagant Act, only fit to be concluded after a drunken bout."

A letter was sent from the king on August 14th, 1661, to the Council in Edinburgh, directing the establishment of Episcopacy, and forbidding assembling of ministers in their Synodical meetings. The Council obeyed the king, and went so far as to prohibit Presbyteries ordaining any one to the ministry under pain of treason. The Parliament of 1662 declared the Covenants not only null and void, but abrogated them as seditious. And any writing, speaking, printing, preaching or praying, tending to stir up a dislike of His Majesty's royal prerogative and supremacy in causes ecclesiastical, or the government, by archbishops and bishops, subjected the offender to all the penalties appointed by law for sedition.

By an Act of the Privy Council, October 1st, 1662, only two of its members being sober at the time, all ministers admitted since 1649, who had not received authority from the bishops, were deprived of their stipends for the past year, and banished from their parishes and Presbyteries. By this infamous Act between 300 and 400 ministers were driven from their homes and flocks in the winter season. Their places were filled by men, who, on the testimony of Bishop Burnet, "had little learning, less

piety, and no sort of discretion," "the very dregs and refuse of the North country, ignorant to a reproach, and many of them openly vicious." Many of these, as might be expected, were active in fanning the flames of persecution against the better men whose places they filled, and against the people who would not attend their own ministrations.

It is noteworthy that those who were active in undoing the Covenanted Reformation, from the king on the throne to the trooper that followed Dalzell or Claverhouse, were irreligious men. With the exception of the Churchmen, they were noted for lewdness, drunkenness, and shocking profanity. And piety has not been claimed for the Churchmen by even their friends. The most conspicuous of them was Sharpe, who gained his bishopric by turning traitor to his friends and the Presbyterian cause. It is of God that impartial history must record that it was such men abrogated the Covenants, passed the Recissory Act, banished faithful Presbyterian ministers from their congregations, and persecuted to the death those who made a Covenant with God to abide firmly in the faith. The hostility of such men is a strong testimonial to the worth and rightness of the cause they sought to destroy.

The expulsion of the faithful ministers by the Act of Council, October, 1662, led to the conventicles, or gatherings in private houses and in the fields for the worship of God. These at first were small, being gatherings of the adherents of the Covenanted cause in a neighborhood to hear the Word of God at the mouth of the ministers upon whose teachings they had been accustomed to wait. But as time passed, as faithful ministers became fewer, and as the wrath

and cruelty of the persecutors increased, it was deemed advisable to hold large gatherings in places considered safest, to which many came from long distances. These field-preachings excited the fierce hostility of the prelates, and of all who maintained the king's supremacy in the Church. They were a conspicuous and emphatic protest against the royal supremacy. They put the bishop's nominees to shame. Some of the curates could hardly get more than their own families and dependents to come to the church on Sabbath. The preachers at these meetings presented the truth of God in opposition to the errors and oppressions which had been introduced. If they had done no more they maintained free speech in Scotland. But free speech was just what neither king nor bishop could tolerate. Hence laws were passed for the suppression of conventicles, and for punishing any who attended them. Soldiers under cruel and godless officers were placed in districts where the people adhered most steadfastly to the Covenants, and large powers were given them of dispersing conventicles, and dealing with any who frequented them. An Act of the Council passed in 1670 declared that whosoever without license or authority of the Council, or of the bishops, should preach, expound Scripture, or pray at any of these meetings in the fields, or who should gather people to these meetings, should be punished with death and confiscation of goods. "And," proceeds the Act, "any of His Majesty's good subjects who shall seize and secure the persons of any who shall either preach or pray at these field meetings shall have five hundred merks (about £300) for each. And they are hereby indemnified for any slaughter that shall be committed

in the apprehending and securing of them."

In the face of such enactments, and with a brutal soldiery encouraged and aided by the prelates to give effect to them, it is not strange that many of the Covenanters, for their own defense, came armed to these meetings.

At Drumclog, on Sabbath, June 1st, 1679, such a conventicle was held. About 1,400 or 1,500 people are said to have been present, among them old men, and women, and children. About 250* were armed, some 100 of these with sword or firearms, the rest with such rustic weapons as pikes, pitchforks, scythes fastened upon long poles—implements of peaceful industry converted, for the time, into weapons of war. The praises of God had been sung, and the prayer had been offered, and the minister, Rev. Thos. Douglas, was preaching, when one of the scouts posted on a neighboring hill gave the signal that the soldiers were coming. The sermon was speedily brought to a close, the preacher saying, "You have had the theory, now for the practice," and uttering Cameron's prayer, "Lord, spare the green and take the ripe." The aged, the women, and children speedily retired. The armed men, under their officers, formed in line, those on foot in the center, those on horseback on the right and left wings. As they took their places it was to the strains of such music as but seldom has been heard on the

* Sir Walter Scott, in his *Old Mortality*, gives what purports to be a description of the skirmish at Drumclog. But he takes more than a poet's or novelist's usual liberty with the facts. He speaks of the "insurgents" as being about 1,000 men. His account of Cornet Graham's death is wholly without foundation. He was incapable, from his bias, of understanding the Covenanters, so when he wrote about them he misrepresented them.

field of battle. No trumpet's call was heard, nor beat of drum. But the 76th Psalm was sung with great spirit to the tune of Martyrs—

“In Judah's land God is well known,
His name's in Israel great;
In Salem is His tabernacle,
In Zion is His seat.

“There arrows of the bow He brake,
The shield, the sword, the war,
More glorious Thou than hills of prey,
More excellent art far,” etc.

Two events had occurred in the month of May which had roused the authorities to a fiercer determination to wage relentless warfare on the conventicles and those who attended them. One was the murder of Archbishop Sharpe, on May 3d, by a few of the fiercer spirits among the Covenanters, who by accident met with him on Magus Moor, about three miles from St. Andrews. That he was traitor to his Church, and the chief agent in the instigation of the persecution, that he was worthy of death, do not make the killing of him by a dozen desperate men a justifiable act. Naturally it made the persecution more bitter.

The other event was the Declaration at Rutherglen, near Glasgow, on the 29th of May, and the public burning of the Recis-sory Act and other Acts of similar tenor. This was the way a number of Covenanters obeyed the proclamation requiring the day of the king's restoration to be observed as a holy day. It is easy now to see that in some things these men went too far, that they went beyond the bounds required in faithful testimony-bearing; that they did things that for their own side were mistakes, things whose only effect was to exasperate their enemies and give them new occasion against the Covenanters. And not

to say so much were to hold up a false ideal of serving God and honoring His Christ. The best are not always judicious. Oppression makes wise men mad, and provokes to courses which those who most honor the loyalty and steadfast adherence to truth of these men cannot say were the best.

But these two events had made Claverhouse more determined than before to suppress the conventicles, and destroy those who attended them. So his word to his soldiers at Drumclog, when after some parley the attack was made, was “No quarter.” Had he gained the day there would have been nothing less than a butchery of the men who met in that wild solitude to worship God. Fortunately, he and his soldiers, though fighting bravely, were defeated. There were old soldiers among the Covenanters, who, acting as their officers, placed their men well, used the advantages of the ground, and led them with skill and valor. And those plain countrymen, fearers of God, had stout hearts and strong arms. Thirty or forty of the soldiers were slain. Claverhouse did his best, but in vain. And seeing that he was beaten, and was in danger of being annihilated, he turned and fled; nor did he pause till he reached Glasgow.

The faith was justified which ere the fight began had sung—

“Those that were stout of heart are spoiled,
They slept their sleep outright;
And none of those their hands did find,
That were the men of might.

“When they rebuke, O, Jacob's God,
Had forth against them past,
Their horses and their chariots both
Were in a dead sleep cast.”

And yet, looking at the events growing

out of this victory—the foolish attempt the Covenanters immediately made to capture Glasgow, the Bothwell Brig confusion and slaughter on the 22d of this same month of June—one is not sure that anything was gained at Drumclog. Only this—that a new proof, which the dullest could read, was given to the nation and to the world, that there were men who esteemed Christ above all things, and for His cause were prepared to lay down their lives. Whether such men live or die, whether they fight or suffer, they enrich the world, and help to lift it up into the light of God.

(REV.) JOHN LYND.

Belfast, Ireland.

Claverhouse's own account of the Drumclog affair is here subjoined. As Sir Walter Scott says, "he spells like a chambermaid."

"FOR THE EARLE OF LINLITHGOW.

**"[COMMANDER-IN-CHIEF OF KING CHARLES II.'S
FORCES IN SCOTLAND.]**

"Glasgow, Jun. the 1, 1679.

"MY LORD.—Upon Saturday's night, when my Lord Rosse came into this place, I marched out, and because of the insolency that had been done tue nights before at Ruglen, I went thither and inquired for the names. So soon as I got them, I sent out partys to sease on them, and found not only three of those rogues, but also ane intercomend minister called King. We had them at Streven about six in the morning yesterday, and resolving to convey them to this, I thought that we might make a little tour to see if we could fall upon a conventicle; which we did, little to our advantage; for when we came in sight of them, we found them drawn up in batell, upon a most advantageous ground, to which there was no coming but through

mosses and lakes. They wer not preaching, and had got away all there women and shildring. They consisted of four battailions of foot, and all well armed with fusils and pitchforks and three squadrons of horse. We sent both partys to skirmish, they of foot and we of dragoons; they run for it, and sent down a battaillon of foot against them; we sent threescore of dragoons, who made them run again shamefully; but in end they percaiving that we had the better of them in skirmish, they resolved a generall engadgment, and immediately advanced with there foot, the horse folowing; they came throught the lotche; the greatest body of all made up against my troupe; we kepted our fyre till they wer within ten pace of us; they recaived our fyr, and advanced to shok; the first they gave us brought down the Coronet Mr. Crafford and Captain Bleith, besides that with a pitchfork they made such an opening in my rone horse's belly, that his guts hung out half an elle, and yet he caryed me af an myl; which so discouraged our men, that they sustained not the shok, but fell into disorder. There horse took the occasion of this, and purseued us so hotly that we had no tym to rayly. I saved the standarts, but lost on the place about aight or ten men, besides wounded; but the dragoons lost many mor. They ar not com esily af on the other side, for I sawe severall of them fall befor we cam to the shok. I mad the best retraite the confusion of our people would suffer, and I am now laying with my Lord Rosse. The toun of Streven drew up as we was making our retrait, and thoght of a pass to cut us off, but we took courage and fell to them, made them run, leaving a dousain on the place. What these rogues will dou

yet I know not, but the contry was flocking to them from all hands. This may be counted the beginning of the rebellion, in my opinion.

I am, my lord,

"Your lordship's most humble servant,

"J. GRAHAME.

"My lord, I am so wearied, and so sleapy, that I have wryton this very confusedly."

FRUIT OF MISSIONARY WORK.

We alluded in our annual report this year to a young fellah, a self-appointed, self-paid evangelist. He came here recently from the Latakia Mountains with a story of woe. He had been seized in the village where he was teaching by four policemen, who interrogated him as to his calling, religion, etc. Then endeavored, by bribes and threats, to have him consent to change his religion, and give up teaching the Scriptures. On his refusal they beat him cruelly, and were about to drag him off to the governor, but intimated that he could purchase his release. This he refused to do, and assured them that it was utterly impossible for him to pay such a price as they demanded. Then they fell upon him once more, and as they were beating him he said, "You may beat me if you will, and kill my body, but you cannot touch this speaking soul." The villagers, moved with pity, secured his release by promising that he would pay a certain amount, about one-third of what they had at first demanded, and quit teaching in the village. Being thus thrown out of employment, and impatient to do something for his Lord, he took his Testament and went about the mountain villages, reading and explaining the Word to all who would listen. Finally

he came to a village whose inhabitants, finding him able to read, and learning that he had been a teacher, entreated him to settle there and teach the children of the village. He consented, and was there a short time, when a matter of business required him to come here—a matter in connection with his father's estate. He did not find it easy to get off from Latakia, but Dr. Balph came to his assistance. It is almost impossible for the fellaheen to go from city to city, and especially from seaport to seaport, they are so closely watched by prowling, pilfering police, hoping to get backsheesh from them for agreeing to let them alone.

This young man had trouble getting away from here to return to Latakia. He had purchased a ticket for deck passage on the French steamer, but the police made trouble and were suspicious, so he had to give up and lose the money paid for his ticket, as the steamer company would not refund it. A few days later he took passage secretly in a small sailboat and escaped.

While he was delayed here, he borrowed an Arabic Testament and went to a near village, which he had visited, he said, some years before, and in which he had been well received. Again he was kindly received, and had a good opportunity of sowing the good seed. As he read and explained different passages of the Scripture he was listened to with interest, until he began to read the account of the crucifixion from John's Gospel. Some said that was not true. "Why?" "Because Christ had not been crucified." "Yes, He had." "No, He had not." "Yes, He had. Shall we not believe the Word of God? Is the Book inspired, or not?" "Yes, it is in-

spired." "Well, then, it must be true." "Yes, it is true." "Then, if it says Christ was crucified, must we not believe it?" "It would be unreasonable not to." "Will you not remain here and teach our children?" "Teach them the Bible?" "No, the Koran." "I cannot do that. I will not consent to teach anything but the Bible, for it is the Word of God." "But is not the Koran also the Word of God?" "Much of it is condensed from the Bible." "It is the best of all books." "No, the Bible is the best of all books and the mother of all." "The Bible cannot compare in beauty with the Koran, as I will convince you," said one, taking up the Koran and reading from it. "That story of Joseph is given much fuller in the Bible. Here you have 'The Peep of Day;' where did you get it?" "We got it from the American missionaries." "Well, let me read you the story of Joseph from it. Do you observe how much fuller that account is than the account in the Koran? Yet it is only taken from the Bible account. Does it not follow that the Bible is the mother of all Books?" "Yes, it does." He is one of the simplest persons in the world, almost a fool, and yet they could not resist the wisdom with which he spoke. Truly we may say:

"From infants' and from sucklings' mouths
Is strength by Thee ordained,
That so th' avenger may be quelled,
The foe restrained."

God still chooses the weak things of the world, but with them He often confounds the mighty.

It had been his purpose to spend ten days in this vicinity when he came first. Seven of these he designed spending in Adana, whither he went to see a brother and sister and a class of boys whom he had

taught to read. He found one of his boys so advanced in the art of reading—his sister's son—that he insisted on his going forth as an evangelist in the villages about Adana. Such a scene as we read of between Calvin and Farel was enacted on a small scale between this young man and his nephew. Finally the uncle agreed to stay long enough to thoroughly initiate the nephew into the service. Together they went around the Adana villages for thirty days. And now our friend exclaims with a face beaming with joy that the boy can read and explain the Scriptures as well as himself.

Who can tell to what this will grow? His brother appears to have been converted by his means, and perhaps others of his relations and boys and girls instructed by him. I pray that he may have many souls as a crown of rejoicing, and that he may shine as the brightness of the firmament for ever and ever.

He was two years in school here. His teacher, Mallim Sophie, at present in the New Castle congregation, I believe, is always kindly remembered by him.

After he had left school he worked in the cotton fields with scores of other people. He became very noticeable for the way he spent his intermissions every day, for, instead of romping and story-telling like others, he always sat alone and read in a book that he carried in his bosom while he worked. By and by some took to sitting about him and listened as he read to them aloud from his Testament. The next year the workmen hired him to walk backwards and read to them as they hoed the ground, a long row of them abreast. That, you might say, was his first work as an evangelist.

Mersine, Turkey.

R. J. DODDS.

EDITORIAL NOTES.

—The HERALD OF MISSION NEWS invites its readers to aid in extending its influence. Mr. J. B. Gilmore of Allegheny, Pa., when renewing for 1895, very thoughtfully enclosed one dollar, to pay for his own paper, and also send another copy to some one else. This is seemingly an easy way of helping the cause of Missions and certainly it is an effective method. Many families to a large extent unacquainted with the missionary operations of the Church, or the claims of a perishing world, would thus be supplied with missionary facts and incidents every month. And no one who has any idea of what salvation means can read these facts and incidents without desiring to have a personal share in the work of foreign evangelism.

—We recently received through Mr. Walter T. Miller, for Dr. J. G. Paton's work in the New Hebrides, the sum of four dollars and twenty-eight cents, contributed by the Sabbath-school of Geneva Congregation, Beaver Falls, Pa. About the same time we received thirteen dollars for the same Mission from Master David W. Park, president of the Dayspring Mission Band of New York City.

—Twenty-five dollars, received a few weeks ago from Mrs. Ella Carithers, of the Cache Creek Mission, for the foreign Chinese Mission, have been handed to the treasurer, Mr. Walter T. Miller.

—At the request of Dr. W. M. Moore we acknowledge that he has received through Miss Meta Cunningham, for the Medical Rooms in Suadia, the sum of £3:17:6, to be credited as follows:
Mrs. William Houston£3:2:6

Mr. Black..... £5:0
Belfast, Ireland.
A Friend..... 10:0
Bready, Ireland.

—The following contributions have been received from the young women of the Church towards the salary of their missionary for a third year:

L. M. S., Olathe Congregation\$13 15
Miss Mary Carithers 25 00
Fort Sill, Oklahoma Ter.
Mrs. R. M. Moore..... 3 65
Glenwood, Minn.
Miss Marion Ritchie..... 3 65
Miltonvale, Kan.
Mrs. Lizzie McElroy 5 20
Miss Jennie McElroy..... 5 20
Quinter, Kan.

To these amounts must be added \$23.40, contributed to this fund by the L. M. S. of New Alexandria Congregation, and credited as follows:

Miss Mary Patterson.....\$3 65
Misses Lizzie and Annie Beattie 3 65
Mrs. Rev. G. M. Robb..... 3 65
“ A. H. Beattie..... 3 65
“ Jno. R. Steele..... 3 65
“ Agnes McFarland..... 3 65
“ Wm. McFarland..... 1 50

—The following names are to be added to the list of ministers who have sent us their contributions towards the salary of “Pastors' Missionary” for a second year:

Rev. W. W. Carithers\$25 00
Fort Sill, Oklahoma Ter.
“ John S. Duncan..... 10 00
Parnassus, Pa.
“ Henry Easson.... 20 00
Beaver Falls, Pa.

Rev. G. M. Robb	\$10 00
New Alexandria, Pa.	
" James Patton.....	5 00
Evans, Colo.	
HERALD OF MISSION NEWS.....	50 00

—In case money intended for either of these funds is not promptly acknowledged, or incorrectly reported in these columns, word should be sent immediately to the office of the **HERALD OF MISSION NEWS**.

—One dollar from George McFarland, of New Alexandria, Pa., has been forwarded to the treasurer for the Medical Rooms in Suadia.

—Many years have passed away since the young people of one of our congregations agreed to support an ordained minister on the Island of Cyprus for a term of five years. They were delighted with the appointment of Rev. J. R. W. Stevenson and his wife; and, when ill-health forced their missionary to return to this country, they prayed earnestly for his recovery, or that the Head of the Church would raise up and qualify another to take his place. Nor does the lapse of time abate their desire to have a representative in that interesting field. The money is ready. Who will go?

TWO BOOKS IN ONE.—*The Story of St. Patrick, with a sketch of Ireland's condition before and after Patrick's time.* By Joseph Sanderson, 'D.D., LL.D., author of "Jesus on the Holy Mount," etc. *Ireland and the Irish: their Christianity, Institutions, Missions, Mission Fields and Learning, from the earliest times, with an*

Appendix. By John Borland Finlay, Ph.D., LL.D., D.C.L., F.R.G.S., Fellow of the Imperial Institute. 8vo., pp. 550. Price, \$4.00. Boston, Mass., W. L. Richardson Company, 73 Hanover Street. New York, Wilbur B. Ketchum, 2 Cooper Union.

We are greatly indebted to Dr. Sanderson for a copy of this interesting and valuable work, and cordially commend it to our readers. His "Story of St. Patrick" is admirably written and brimful of facts and incidents in the life of a great missionary. No one can read it without feeling keenly that he lacks in many respects the essentials to success in missionary work. Here is inspiration to nobler service. Not less valuable is the second part of this volume. Dr. Finlay, the author of "Ireland and the Irish," is a distinguished student of history, and consequently its statements can be relied on as accurate. Here the reader will find, within brief compass and presented in a very attractive style, many facts of interest and value that are only within the reach of men who have time for historic research. The appendix of sixty-six pages is itself an historic treasure. The author, as he tells us in his preface, "has sought, by setting in array the facts of history, to demonstrate that light and truth can only be found in the 'Oracles of God.'" The task that he set before himself is well done.

We intend to enrich our columns with extracts from this volume, but urge our readers in the meantime to order the book for their own libraries. Special terms will be made to our subscribers, if the order is sent through this office.

Rev. F. B. Meyer's Works.

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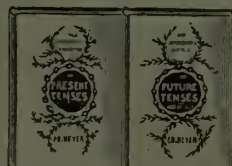
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